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in the Sun of Righteousness, the ideally holy and righteous Will of the World-ground" (p. 613).

The central ideas of the book—viz., the unity of the self, the evolution of the virtues, the spiritual nature of the universe—are not so much argued as reiterated. The treatment impresses a reviewer, sympathetic towards these ideas, as scrappy and unsatisfactory, the argument being nowhere maintained with consistency of completeness.

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LONDON.

THE IMPROVEMENT OF THE MORAL QUALITIES. An ethical treatise of the eleventh century by Solomon Ibn Gabirol, printed from an unique Arabic manuscript, together with a translation, and an essay on the place of Gabirol in the history of the development of Jewish Ethics. By Stephen S. Wise, Ph. D., New York: The Columbia University Press and Macmillan Co. 1901.

The Arabic text of Ibn Gabirol's treatise on Ethics is printed by Dr. Wise from a manuscript in the Bodleian Library, probably written at the end of the fourteenth century. The facsimile shows that it was written in Hebrew characters. But Arabic scholars will not find fault with the editor for printing the text in the *nashki* characters, though his statement that he "has allowed the peculiarities of the Judæo-Arabic Script to remain unchanged" is a little puzzling. This manuscript, which seems to be the only extant copy of the original Arabic text, was brought to England by Bishop Huntington in 1682. Of the Hebrew translation there are several manuscripts and six printed editions. A new critical edition is projected by Dr. Wise.

The English version given by Dr. Wise is a faithful rendering of the original. Occasionally, however, the text itself is uncertain, and there are places where the sense is somewhat obscure. The introduction presents a good account of the life and writings of Ibn Gabirol. The bibliographical notices are ample and will be of value to the student of Ibn Gabirol's philosophy. In the matter of quotations the author's method reveals something of the awkwardness of the present transition to something better, from the stately system of full titles in the first place and subsequent *loco citato's* (with the inevitable difficulty and waste of time in finding

the first place). If journals and general works of reference are referred to only by initials, it would seem proper to have a list of abbreviations at the beginning and not at the end of the book. It is a question whether a slight gain in ink and paper offsets the disadvantages of quotations that do not facilitate or encourage use of the works quoted.

As for Ibn Gabirol's Ethics, the work is already familiar to scholars through the Hebrew translation. But this English version will give a wider circle of readers an opportunity of becoming acquainted with his ingenious thought. The importance of his contributions to the science of ethics lies in his method rather than in his results. While it would be going too far to say that he made morality autonomous, he certainly discussed the problems of moral conduct without distinctly deriving its sanctions from a divine revelation. He seldom quoted the Scriptures, and still more rarely the Talmudic authorities. How far this resulted from the peculiar field of observations which he chose, and how far it may have implied a conscious break with external authority, is not easily determined. Dr. Wise thinks "he was shunned rather than despised" and refers to the attempt to "kill him by silence." It may be, however, that the rabbis failed to discern the importance of the work or found it as difficult as we do to discover the real attitude of the author to those authorities which they recognized. On the other hand, it is quite clear that Ibn Gabirol left the ground of accepted beliefs and common speculation when he began to investigate the possible connection between the five senses and certain groups of virtues and vices. True, he distinguishes sharply between physical senses and concealed senses such as perception and understanding. But in connecting all moral qualities with the physical senses and regarding them as manifestations of the animal soul, he entered as a pioneer the path followed centuries later by Locke. It is interesting to observe how he distributes the qualities of the soul among the different senses. Thus meekness and pride are connected with sight, love and hate with hearing, good-will and jealousy with smell, joy and grief, tranquility and penitence with taste, and liberality and courage, stinginess and cowardice with touch. It is impossible to avoid the impression of a certain artificiality in this system, and it is also clear that Biblical language has influenced him quite as much as direct observation. His purpose is to show how these moral qualities may be improved by being subjected to the control of the

divine or rational soul. In this way the astral influences may be neutralized or modified. This young philosopher of the eleventh century, who died before he was thirty years of age, will be introduced to many modern students in an admirable manner by the present volume.

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BOOKS RECEIVED.

THE DEVELOPMENT OF MODERN PHILOSOPHY: With Other Lectures and Essays. By Robert Adamson, M.A., LL.D., some time Professor of Logic and Rhetoric in the University of Glasgow. Edited by W. R. Sorley, M.A., LL.D., Professor of Moral Philosophy in the University of Cambridge. In Two Volumes. Edinburgh and London: William Blackwood & Sons, 1903. Pp. xlviii, 358; xv, 330.

LOGICAL CONDITIONS OF A SCIENTIFIC TREATMENT OF MORALITY. By John Dewey, Professor and Head of the Department of Philosophy. (The University of Chicago, The Decennial Publications. Printed from Vol. III.) Chicago: The University Press, 1903. Pp. 115-139.

AN INTRODUCTORY STUDY OF ETHICS. By Warner Fite. New York and London: Longmans, Green & Co., 1903. Pp. xi, 383.

AN INTRODUCTION TO SYSTEMATIC PHILOSOPHY. By Walter T. Marvin, Ph.D., Assistant Professor of Philosophy, Western Reserve University. New York: The Columbia University Press. London: Macmillan & Co., Ltd., 1903. Pp. xiv, 572.

DISSERTATIONS ON LEADING PHILOSOPHICAL TOPICS. By Alexander Bain, LL. D., Emeritus Professor of Logic, University of Aberdeen. (Mainly Reprints from *Mind*.) London, New York, and Bombay: Longmans, Green & Co., 1903. Pp. vi, 277.

SCOTTISH PHILOSOPHY IN ITS NATIONAL DEVELOPMENT. By Henry Laurie, LL. D., Professor of Mental and Moral Philosophy in the University of Melbourne. Glasgow: James Maclehon & Sons, 1902. Pp. viii, 344.

THE STUDY OF MENTAL SCIENCE: Popular Lectures on the Uses and Characteristics of Logic and Psychology. By J. Brough, LL.D., Professor of Logic and Philosophy at the University College of Wales, Aberystwyth. London, New York, and Bombay: Longmans, Green & Co., 1903. Pp. vii, 129.

THE LAW OF LIKENESS. By David Bates. London, New York, and Bombay: Longmans, Green & Co., 1903. Pp. viii, 340.

WHY THE MIND HAS A BODY. By C. A. Strong, Professor of Psychology in Columbia University. New York: The Macmillan Co.; London: Macmillan & Co., Ltd., 1903. Pp. x, 355.

CONTEMPORARY PSYCHOLOGY. By Guido Villa, Lecturer on Philosophy in the University of Rome. Revised by the Author, and Translated with his Permission by Harold Manacorda, Attaché to the Italian Embassy in Paris. London: Swan Sonnenschein & Co., Ltd.; New